

Convention '80 — "If My People Will . . . I Will"

November 11-13

By Louis Smith, Chairman
Mississippi Baptist Convention
Order of Business Committee

I would suspect that thousands of sermons and devotionals have been delivered around this verse from II Chronicles. Sermons I have heard and preached emphasized the conditional work of God in bringing renewal and revival to his people. We are challenged with what could happen should God's conditions be met. Presently, because of the fragmentation of life in our cities, our nation, and our world, I am driven to the position of what must happen, rather than what could happen. We must have healing in our world if human existence as we know it is to survive. God's forgiveness must be taken seriously in the light of man's self-centeredness and lack of respect for human life. Because of strong national emphasis on materialism, I would question if we have yet to give cause for God to hear from heaven.

It was these concerns and others that led our committee to adopt the

above theme for our convention. With our direction clearly defined we gathered scripture selections that would speak to this theme. The scripture divisions were then sent to our Bible Treasure speakers and scripture readers. In correspondence with our guest speakers this theme was brought to their attention. With coverage provided by the Baptist Record and other agencies, our committee envisions our state leaders, pastors, staff, and lay persons coming to the convention in one accord with our theme firmly rooted in their minds.

Not only have we followed what we believe is God's direction, but also that which is in keeping with the policies of our convention. Historically we enthusiastically received reports from departments, boards, and agencies of both the state and the Southern Baptist Conventions. Interwoven into this year's program is a digest of work from several departments of the Baptist Building. Dr. Kelly's report on Tuesday evening will provide a sum-

mary and challenge of Mississippi Baptists' work. Also, timely reports will be given by Darold Morgan, of the Annuity Board, Keith Parks, of the Foreign Mission Board, and Grady Cothran of the Sunday School Board.

The survey taken during the closing session of last year's convention left little doubt of the convention's appreciation for Bible preaching and good music. Two of Mississippi Baptists' most gifted pastors will deliver sermons during this year's convention. Bill Causey, our convention president, will give the President's address in the opening session. Frank Gunn will lead the convention in worship on Wednesday evening. Also, two of Southern Baptists' most popular preachers will address our convention. They are: Ralph Langley, First Baptist Church of Huntsville, Alabama, and Morris Chapman, First Baptist Church, Wichita Falls, Texas.

We are annually treated to a sampling of the great wealth of musical talent in our Mississippi Baptist churches. Solos, duets, church choirs, college choirs, and the Mississippi Singing Churchmen will provide messages in song. Seven of our state's ministers of music will direct the convention in musical praise.

Two feature addresses will be delivered by specialists in their fields. Lester Collins, pastor of the Tallwood Baptist Church, Houston, Texas, has excelled in the development of a strong Sunday School. Ted Ward, professor at Michigan State University, has received wide recognition for his research and writing on human de-

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SBC Executive Committee Votes Doctrine Response

By Dan Martin
NASHVILLE, Tenn. (BP) — Doctrinal integrity, the key issue of the 1980 Southern Baptist Convention in St. Louis, drew a response from the SBC Executive Committee during its September meeting.

Committee members were divided over whether to respond to the doctrinal integrity resolution, passed on the final day of the St. Louis convention. The resolution exhorted "trustees of seminaries and other institutions affiliated with or supported by" the SBC "to faithfully discharge their responsibility to carefully preserve the doctrinal integrity of our institutions."

It also called on trustees to "assure continued employment of only faculty and professional staff 'who believe in the divine inspiration of the whole Bible, the infallibility of the original manuscripts and that the Bible is truth without any error.'"

Committee members Dotson Nelson of Birmingham, Ala., and Welton Gaddy of Fort Worth, Texas, raised questions about whether the committee should respond to the resolution, or to any resolution, in contrast to motions which are specifically referred to an agency and require a response.

Executive Secretary-Treasurer Harold C. Bennett told members he interprets bylaws of the convention as requiring response on "all matters" referred to agencies, specifically this resolution.

"My interpretation is all resolutions

which require action by the SBC are resolutions I must do something about," he said, noting if another interpretation is preferred, he would "like to be so instructed by the Executive Committee or the Southern Baptist Convention."

When J. Howard Cobble, of Avondale Estates, Ga., chairman of the Executive Committee, responded it was the "feeling of the administrative committee and the executive secretary that this item merited response," Nelson replied: "Then we are taking it up not because we have to, but because we want to."

Gaddy noted he was not attempting to stop discussion of doctrinal integrity, and added: "If we begin responding with this much severity to every resolution, we are setting the agendas for years to come."

"A resolution traditionally has been an opinion, while a motion has called for action. If we want to respond, we are free to do it, and it might be best that we do. But if we do, it should be at our initiative and not in response to a resolution."

Owen Cooper of Yazoo City, Miss., disagreed, and drew on his experience as former president of the SBC, by noting: "If you draw a sharp distinction between motions and resolutions, it ought to be explained (to the people making them)."

"My feeling is what we ought to try to do is interpret what the convention

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Language Missions

"Laser Thrust" Attempts New Work On Gulf Coast

By Tim Nicholas
Three new language works were begun and two existing language works were augmented last week on the Mississippi Gulf Coast.

Gulf Coast Baptist Association and the Mississippi Baptist Convention Board, through its Cooperative Missions Department, co-sponsored a "Laser Thrust" project designed to develop congregational ministries with the five selected ethnic groups. The groups are Hispanic, Filipino, Korean, Vietnamese, and Deaf.

The week-long Laser Thrust consisted of bringing into the association ministers with experience and know-

ledge of the language and culture of the target groups. According to the Home Mission Board, which developed the process, the idea is for the ethnic expert to seek out the ethnic community members, establish communication with them, identify potential leaders, lead them to a personal relationship with Jesus Christ, and establish a congregational ministry.

The five experts brought into the Gulf Coast association, visited the communities, meeting the leadership, and concluded their work last week with an "ingathering" of the people they found. During that ingathering, each minister led the group in Bible study and encouraged them to continue as a unit.

The term laser, a scientific term for the concentration of light into a narrow beam, is used to symbolize the narrow focusing of the projects on the targeted groups.

Rodney Webb of the Home Mission Board, was project director, with liaison by Richard Alford of the Mississippi Baptist Cooperative Missions department and Paul Vandercook of the Gulf Coast Association. Alford and Vandercook are responsible for language ministries in their respective organizations.

In fall of 1979 Alford, who had heard

of the success of Laser Thrust projects in other states (such as Portland, Ore., and Seattle, Wash.) and asked Vandercook if he thought the association would be interested. Vandercook brought Webb to the association whose executive board approved the project in March.

Vandercook secured space to meet in churches, and with "seat of the pants" speculation, census figures and visits to such bastions of community information as firehouses, restaurants and the post office (which gave him maps of routes), he determined which language groups to target.

Already existing in the association were work with the deaf and with Hispanics. About three deaf attend worship services at Bay Vista Baptist Church, with an interpreter and several deaf attend services at First Church, Gulfport. Primera Iglesia Bautista de Biloxi is a mission of First Church, Biloxi.

A group of Koreans have been meeting for several weeks with a Korean Baptist pastor from Mobile. However, no organized Baptist work has been ongoing among the Vietnamese or the Filipinos.

Following is a short outline of the situation with each of the language groups as of last week's ingathering.

Jim Booth, pastor of two deaf mis-

sions in Lafayette and Lake Charles, La., was consultant for the deaf. His research estimated 500 deaf along the Mississippi coast, including 100 deaf children. The ingathering had eight deaf and a number of hearing who either interpret in the language of signs, or who are learning.

Said Booth, "I really believe you've got some potential with the leadership here. Many of the deaf said they never really thought about the possibility of a mission."

Booth added that a ministry to deaf children would be a good possibility. The only existing ministry is a short summer camp led by Catholics.

Elias Pantojas, catalytic (beginner of new work) language missionary working in Shelby County (Memphis), Tenn., was consultant for the Hispanic arm of the Laser Thrust. Pantojas estimated more than 1,600 Hispanics along the coast, with 18-20 families in Ocean Springs, in the Jackson County Association. Pantojas' ingathering had 30 including children.

He reported that after his Bible study message several people told him that he spoke of things that they had been struggling with. They indicated interest in continuing as a group. The existing Spanish mission has already

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Baptist Students Vote \$60,000 Missions Goal

By Tim Nicholas
More than 650 Baptist students from Mississippi colleges and universities approved a \$60,000 student mission budget for 1981, and proposed appointing 71 of their number to student missions next year.

The students met for their annual Baptist Student Union Convention in Starkville, at First Baptist Church, this past weekend.

Students at the 26 Baptist Student Unions in Mississippi colleges and universities will be raising the budgeted money to finance the expenses, primarily travel, of the 71 student missionaries.

These missionaries will be appointed by a student missions committee from applicants from the BSUs. The proposed positions of service for 1981 include sending 9 students to foreign mission fields for summer missions, one to Japan for a semester of service in fall of 1981, and sending 61 students to mission programs in the United States.

Featured speakers included Keith Parks, executive secretary of the Southern Baptist Foreign Mission Board; Landrum Leavell, president of New Orleans Seminary; and Doug Ezell, former associate professor of Christian ethics at Southwestern Seminary, now pastoral counselor in Fort Worth, Texas.

Also speaking from the podium were Marge Caldwell, a charm teacher from Houston, Tex.; David Hazelwood, communications consultant for National Student Ministries in Nashville; Allen Hill, missionary to the Philippines; Lou Leventhal, magician and student at Arkansas State University; Filip Suminto, Mississippi State University student from Indonesia; and Sibyl Warren, former dean of students at Blue Mountain College, now residing in Yazoo City. Also, several summer missionaries told of their experiences on the mission field.

Music leader for the weekend convention was Wayne Watson a full time

musician from Baton Rouge, La. Ezell, who led the Bible studies, spoke on "Parables in the Present." Concerning the parable of the "Good Samaritan," Ezell said the question should not be "who is my neighbor, but am I a neighbor?" He added that the church family is "too concerned with salvation of the world and not enough concerned about a half dozen people close by at home."

Leavell, in speaking to the students, told of the badge of the Christian as being obedience to the will of God. "We've come to believe partial obedience is normative Christianity. Like the cafeteria line in the student union, we pick out those things that suit us."

He explained that witnessing, for instance, is an imperative from God. It should be the "stock in trade of every child of God," said Leavell, who added that witnessing is not listed in the Bible as a gift, but as part of every Christian's abilities such as prayer and listening.

Responsible

Parks told the story of a missionary found a refugee child who was starving on a street. A national accompanying him said if he picked the little girl up, he would be responsible for her. He took the child home and nursed her back to health. Said Parks, "Would he not have been responsible whether he picked her up or not?" Parks compared the facts that 95 percent of the world's population live outside the United States, yet over 85 percent of the world's trained Christian church workers are in the U.S. He said that Christians are responsible for spreading the Word of God.

In interviews with student summer missionaries who had served this past summer, they told the convention what they felt they had learned in their mission work.

Alicia Gunn, student at Mississippi College who served in Chicago, said she learned "I couldn't depend on myself. I had to be still and listen to God." She said, "God doesn't send us on a

task without supplying us first." Tom Miller, Mississippi State student, who served in Kenya, Africa, said "you can't always depend on how

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Maria DeV Vaughn answers a question from Lloyd Lunceford, far left, associate in the MBCB Student Work department. Other student missionaries being interviewed are Greg Smith, Tom Miller, and Alicia Gunn. More photos next week.

Congress Clears ERISA With Church Plan Change

WASHINGTON (BP) — Congress has given final approval to pension legislation containing a "church plan" amendment which preserves the right of denominational workers and missionaries to participate in denominational retirement plans.

The Senate agreed by a voice vote and the House voted, 324-1, to approve the conference report on H.R. 3904, clearing the measure for President Carter's signature.

Primarily, H.R. 3904 amends the Employee Retirement Income Security Act of 1974 (ERISA) to strengthen financially-troubled multi-employer pensions plans, but

also contains the "church plan" amendment introduced in the Senate Finance Committee by Sen. Herman E. Talmadge, D-Ga.

Without the amendment, ERISA would have excluded virtually all denominational workers outside of local church ministries from denominational retirement plans by 1983.

"The action definitely is a clear reinforcement of the principle of the separation of church and state," said Darold H. Morgan, president of the Southern Baptist Convention Annuity Board and chairman of the Church Alliance for Clarification of ERISA — a

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Pressler Wants "Control" Of SBC To Change Hands

By Tom Miller
LYNCHBURG, Va. (BP) — Conservatives are "going for the jugular" in their campaign to get control of Southern Baptist institutions, Houston appeals court judge Paul Pressler said.

Pressler, who has gained national denominational prominence in the past two years, told a meeting of conservatives: "We are going for having knowledgeable, Bible-centered, Christ-honoring trustees of all of our institutions, who are not going to sit there like a bunch of dummies and rubber stamp everything that's presented to them, but who are going to inquire why this is being done, what is being taught, what is the finished product of our young people who come to our institutions, going to be."

The Texas politician addressed "A Conference on the Conservative Move in Our State and Our Convention," sponsored by Old Forest Road Baptist Church here, and its pastor, Arthur B. Ballard.

Pressler was joined for the conference by Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and a leader in the conservative cause of biblical inerrancy.

Pressler said of the 1980 SBC resolution on doctrinal integrity, "The bottom line is trustees, not resolutions. I'm going to be in Los Angeles to

vote for the nominees of the Committee on Boards as a result of Adrian Rogers' Committee on Committees, because that's going to make the difference," he said.

"And I'm going to be in New Orleans and I'm going to be in Pittsburgh to vote for the nominees that come out of the Committee on Committees and the Committee on Boards because that's going to make the difference."

"By the time those three communities have gotten their trustees elected — and they will be — then we've got 60 percent good, reliable trustees on our institutions. Then they'll pay attention."

The surprise decision of Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., not to seek the traditional second term as president of the 13.4 million member SBC, was termed a "blessing" by the judge, since current president Bailey Smith likely will be re-elected for a second term at the 1981 annual meeting in Los Angeles.

Los Angeles and Pittsburgh are cities where "grass roots Southern Baptists could not go" and control of the election of a president might not be possible, he said.

If tradition holds, a new president will be elected in New Orleans in 1982 and Kansas City in 1984. But Pressler

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Pedro Aquino leads Filipino "ingathering" in Bible study at Bel Aire Church. The Hispanic group met last week at First Church, Biloxi. The Korean group met at Grace Memorial Church. The Vietnamese met at East Howard Church. And the deaf met at Bay Vista Church.

Bailey Smith

SBC President's Remarks Bring Much Discussion

By Robert O'Brien
NASHVILLE, Tenn. (BP) — Bailey Smith told Baptist journalists no group in the Southern Baptist Convention would control him, and he was non-committal about whether he will seek re-election as SBC president next year in Los Angeles.

The SBC president's responses came during a meeting with state Baptist editors and Baptist Press news service representatives during the September meeting of the SBC Executive Committee in Nashville.

"I certainly will be bought by no group," said Smith, pastor of First Southern Baptist Church, Del City, Okla. "I will not be controlled by any group and never have been."

"I don't believe you win with over 51 percent majority and you're supported by one element," he commented on his first ballot victory in St. Louis in the midst of announced efforts by certain groups to control the SBC.

But he would not respond specifically about his plans for Los Angeles and a traditional second one-year term.

Smith was asked if it were true that he had offered a deal to Arizona pastor Richard Jackson that if Jackson would withdraw from the presidential race in St. Louis, Smith would withdraw after a year and allow Jackson's name to be placed in nomination in Los Angeles.

Jackson got 1,089 votes (9.81 percent) in the presidential race at the St. Louis SBC, to finish fourth in a six-man field. Smith received 5,739 votes (51.67 percent).

"I Cannot Comment"

"There is so much that is strange about that, that would make me comment about others that I should not, that I cannot comment on that," said Smith in response to the question.

"I'm serious. I'm not trying to evade the question," he continued, "because there is no truth to it that would be an embarrassment to me, but I might just involve some others that you have not even mentioned for me to answer that question. Because a lot of phone calls were going on, you see. A lot of phone calls came to me, a lot went to Jackson, and you know, there were a lot of suggestions given to a lot of us."

Asked for a direct "yes" or "no," he refused.

Asked if he planned to serve more than one year as SBC president, which his predecessor, Adrian Rogers, decided not to do, he responded: "I haven't decided."

Smith and the editors discussed at length his plans for nominating members to the Committee on Committees, which will name the Committee on Boards, which will nominate slates of agency trustees for SBC approval.

"I want those who are on the Committee on Committees to be loyal Southern Baptists," Smith said. "I am conservative. That is no surprise to you... I am that, and that's why I was elected... I believe that the conservative approach, of course, is the biblical approach, or whatever you want to call it. The biblical approach is where I must stand."

Asked if he would appoint persons that represent all Southern Baptists, Smith responded that he will appoint "a cross section of Southern Baptists who have believed traditionally what Southern Baptists believe." He said he would consult his vice presidents and state convention representatives to come up with names.

But he added he would not appoint any Southern Baptist who does not believe in the resurrection of Jesus Christ, the return of Christ, the blood atonement, the inspiration of the Bible, the virgin birth of Christ, salvation by grace, or security of the believer.

Stance An Influence

He admitted, in response to a question, that a person's stance on biblical inerrancy and infallibility "will be an influence" on his appointments. "If somebody came up to me and said, 'I don't believe in the infallibility of the Bible, I'm not going to jump and down and say, 'Hallelujah for you.'"

Pressed about his connections with the Paige Patterson-Paul Pressler efforts to control the SBC and take over its agencies, Smith declared:

"If Paige Patterson and Paul Pressler had never been born, I would believe what I believe. I am what I am without the influence of Patterson and Pressler."

Another questioner asked if he

of leadership they did not consider 'the conservatives.' So that is the motivation for this effort," he said.

"They say, 'Well, when they were the powers that be we don't feel that we were given a fair shot.' Now, whether that's true or not, it is the rationale for the action. Who knows whether it's true or not?"

Asked in what way seminary trustees are failing to do their jobs, as some have charged, Smith replied: "I have not said they were. I believe trustees ought to do what they are instructed to do and make those professors stay with the Baptist Faith and Message statement."

Smith said he had been told that a seminary professor had written an open letter to him in the Kentucky Baptist paper (the Western Recorder) in which he said Jesus did not claim to be the Messiah.

"If that man confirmed that to my heart, I would be very disappointed in him," Smith said. "So much I say gets taken out of context that I'm not going to condemn that man for that statement. But if what he says is true then I think he is too liberal to teach in our schools."

In response to a suggestion that he call the professor to find out for himself, he said "that would be a good idea."

The letter, from E. Glen Hinson of the Southern Baptist Theological Seminary faculty, appeared in the Recorder's Sept. 17, 1980, issue. In the context of a long statement disagreeing with Smith's view that God does not hear the prayer of Jews, Hinson wrote:

"You may have disenfranchised Jesus' prayer when you said, 'My friends, God Almighty does not hear the prayer of a Jew.' Jesus was a Jew. He lived and died a Jew. Christianity began with the conviction of the first followers that he had risen from the dead. Though he did not 'deny' he was the Messiah, neither did he openly claim 'I am the Messiah.' Others confessed that about him."

An editor asked if the battle over so-called "liberals" and "conservatives" is worth the problems it causes.

"I really wish this were not the issue," Smith said. "I wish it were the issue of who is the most enthusiastic, spirit-filled professor. We ought not to have anybody who barely passes the test of the Baptist Faith and Message. Our kids when they go into those classes ought to go out with a heart ablaze for God and shake the world for Jesus' sake because of what they heard that professor say in the classroom."

Responding to a series of other questions, Smith said he would like to see more reporting of spiritual results in state Baptist papers, said he had declined memberships on boards related to the Moral Majority political efforts, and admitted that his church had a "horrible" record in Cooperative Program giving and would increase it by 300 percent over the next year.

He said that while his church had not voted on next year's budget he was confident that its Cooperative Program gifts would be \$150,000. "The Cooperative Program is the basis for denominational unity," he said.

He declined to elaborate further on his much-publicized statement that God does not hear the prayer of a Jew, but then made a distinction that God hear only prayers of non-Christians who had not overtly rejected Christ.

Smith Quote Causes Dismay In Israel

ASHKELON, Israel (BP) — Southern Baptist representatives in Israel expressed dismay at news reports broadcast throughout Israel quoting Southern Baptist Convention President Bailey Smith saying God does not hear the prayer of Jews.

Reports of Smith's comments, broadcast in both English and Hebrew, reached Israel on the eve of Yom Kippur, creating special consternation among Jews and Christians at a time of a national religious observance.

"Yom Kippur is the holiest day in the year to the Jews — a day when each one turns to God in repentance to pray for forgiveness," explained Elizabeth Smith, press representative for the Israel mission.

Although emphasizing he had not read the full text of Bailey Smith's statement, James W. Smith, Foreign Mission Board representative in Israel for 25 years, said, "As it was broadcast, the statement itself has the potential of doing great harm to the

to the separation between Christians and Jews," Mantooth added. "Southern Baptist representatives in Israel are attempting to share with the people of this land that Jesus Christ is Lord and Savior to all who will turn to him."

"This sharing of the gospel is made more difficult under conditions of hostility," he said. "Even our non-religious Jewish friends are offended by such statements that cast aspersions on the faith of their ancestors."

Foreign Mission Board President R. Keith Parks said in Richmond, "I certainly agree with our missionaries in strongly supporting the centrality and uniqueness of the revelation of God in Christ. This is what we are committed to sharing with everyone in the world. However, I would feel presumptuous to determine whether God hears other people or not, particularly in light of such things as the experience of Cornelius, a Roman soldier and non-believer. In Acts 10:30-31, the angel told Cornelius that God had heard his prayer. This was the occasion for God sending Peter to share Christ with him."

Meredith College Faculty

Critical Of Smith Remark

RALEIGH, N. C. (BP) — The faculty of Meredith College, a four-year women's liberal arts college affiliated with North Carolina Baptists, has taken exception to remarks made by the president of the Southern Baptist Convention about Jews.

The faculty unanimously adopted an open letter to Bailey Smith, which disagreed with the president over remarks he made alleging God does not hear the prayers of a Jew.

The letter says the faculty is "proud of our Baptist heritage and affirms the strength which we gained through the roots of this heritage," but notes part of the heritage is "the freedom of open inquiry and the freedom of individual conscience."

The letter, crafted by Allen Page, associate professor of religion and philosophy, fears Smith's views "may be popularly understood to be representative of all Southern Baptists and Southern Baptist institutions."

It goes on: "While we recognize Mr. Smith's right to his views, we do not affirm this as our view. Standing within the Judeo-Christian tradition, we affirm that God is the God of all people and that God alone is Judge."

American Jewry Ired Over Smith's Remarks

NEW YORK (BP) — American Jewish leaders are angry and upset over remarks made by Bailey Smith, president of the 13.4 million-member Southern Baptist Convention, during a religious-political gathering last month.

Marc Tanenbaum, national inter-religious affairs director for the American Jewish Committee, took exception with Smith's remarks, calling them "morally offensive, really a defamation of 4,000 years of loyalty" and adding they are "an act of presumption and arrogance suggesting that this one person knows the mind of God... and is placing himself in the place of God."

Tanenbaum added: "We are struggling to understand each other, not through caricatures and stereotypes. His (Smith's) remarks seem an example of that sort of thing, a mindless departure from the understanding that has developed."

Tanenbaum charged Smith with having "invincible ignorance" and with being insensitive to his position as spokesman for the nation's largest Protestant denomination.

"The fact he used the occasion of this kind of forum to make that kind of declaration is very upsetting to many of us. There is concern — and not just among the Jewish community — about the secularizing of evangelization and the politicizing of evangelical churches," he said.

Glenn Igleheart, director of interfaith witness at the Southern Baptist Home Mission Board, said Smith's remarks, "instead of furthering understanding, actually impedes it."

He noted Baptists should affirm "the uniqueness of God's act in Jesus of Nazareth for the redemption of all people, Jews as well as Gentiles... But to state that God only hears the prayers of Christians is another matter... I feel we must be wary of placing restrictions on who God will listen to lest we make the same claims of groups like Jehovah's Witnesses do of having the sole franchise of God."

Smith Leads Scranton Crusade Along With "Celebrities"

SCRANTON, Pa. (BP) — Twelve-member Northeast Baptist Chapel teamed up with a couple of long distance friends for an evangelistic crusade which attracted up to 1,100 persons nightly in this predominantly Catholic area.

"No one can even remotely remember a crusade like this," Gary Williams, pastor of the church, said after more than 100 persons made professions of faith in Christ and about 50 others made related religious decisions. Membership of his congregation doubled in the three weeks.

Bailey Smith, pastor of First Southern Baptist Church of Del City, Okla., and president of the Southern Baptist Convention, preached the first six nights of the eight-night event. Bill Glass, professional football player-turned-evangelist, spoke the final two evenings.

Additionally, religious "celebrities" such as movie and television star Dale Evans, humorist Jerry Clower and singers Wendell Goodman, Wanda Jackson and Aubie McSwain helped attract audiences.

Because of the Del City church and the Southern Baptist Home Mission Board, the crusade was a "cooperative effort," according to Jack Smith, director of missions for Northeast Pennsylvania Baptist Association.

The Del City church not only sent its pastor, but also provided its music director, a singing group and other volunteer workers. The board channeled 24 volunteers into the city to do advance publicity work and to help follow up on decisions made during the week.

The Del City congregation provided about \$20,000 to the crusade, and the board added \$5,500 more to help promote and conduct the campaign.

"Our people are very soul-conscious, and we joined in this effort to try to help our Home Mission Board in an area where Baptists are so weak," said Bailey Smith. "We wanted to provide some spiritual muscle to this endeavor."

"The Home Mission Board gave support in the area of publicity because we felt that it was necessary if we wanted to best utilize the personalities and volunteers which

Congress Clears ERISA

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coalition representing 27 Protestant, Catholic and Jewish groups which pushed the Talmadge amendment.

Morgan said the successful passage of the "church plan" amendment "represents a tremendous inter-denominational effort with many, many people having input," and predicted that it "will greatly strengthen the ministry of the Annuity Board as it seeks to serve those in the churches and agencies."

The Talmadge Amendment clarifies the definition of an employee of a church, convention or association of churches to include any "duly ordained, commissioned, licensed minister of a church in the exercise of his ministry, regardless of the source of his compensation," as well as all non-ordained employees of church agencies and institutions.

Morgan expressed appreciation to denominational leaders who worked closely with White House and congressional staff members to clarify the law with regard to separation of church and state in "an extremely sensitive area."

The formative period for building character for eternity is in the nursery. The mother is queen of that realm and sways a scepter more potent than that of kings or priests.

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came," said Bobby Sunderland, director of mass evangelism for the board.

Outside support was vital because Scranton is "such a difficult place to minister," said Jack Smith. "Since 1976, we have tried all the traditional methods of reaching people — backyard Bible clubs, surveys and others — but Scranton is just a tough place to crack. It is the hardest place I've ever worked."

But the success of the crusade changed all that, he said.

"The crusade gave us good exposure and showed people we're credible," he said. "That's a big battle in a town where there are not a lot of Southern Baptists."

"This has opened the way for us to

start Bible studies throughout the city," added Williams. "Now that people know about us, we know we've just begun to scratch the surface."

Baptists in Scranton are "scratching the surface" for other denominational groups in town, too. Baptists are seeking to reach those who made decisions but have no denominational preference and they are giving the names of the others to churches listed as preferences, Jack Smith explained.

"Our prayer is that Christ will continue to stir the fires of evangelism that we have ignited in Scranton," he said. "We hope that local churches evangelism — among other denominations as well as our own — will continue and increase."

Missionaries On Furlough

Missionaries on furlough in Mississippi are:

Ron and Sue Ballard, Box 3511, Meridian (Paraguay); Rachel Dubard, (Liberia), Route 1, Box 87, Carrollton; Margaret Fairburn (Liberia), Route 4, Tylertown; John and Fonce McFadden (Nigeria), 2502 Bryan, Tupelo; Minnie and Steven Hicks (Mexico), 407 N. 38th Ave., Hattiesburg; Carolyn and James McAtee (Indonesia), 919 Reaves St., Jackson; Bob and Mary Simmons, (Philippines), c/o Mrs. Ron Gardner, 3624 48th St., Meridian;

Charles and Indy Whitten (Canary Islands) Pine Trails Townhouses, M-5, Spring Ridge Road, Clinton; John and Kathy McNair, Spain, c/o Mrs. Sam McNair, Rt. 1, Box 173, Magee.

Others who arrived recently are Thomas and Sandy Warrington, Costa Rica; Mary Alice Ditsworth, Indonesia; Dot Lott, South Brazil; and Danny and Libby Panter, Togo, Ralph and Gena Calcote are arriving in the States Oct. 2, from Japan.

At

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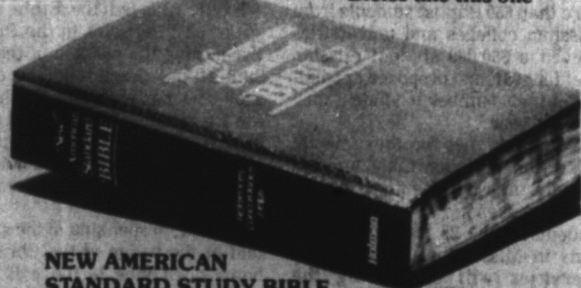
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Laser Thrust Attempts New Work

(Continued from page 1)

The Korean ingathering took place Tuesday night despite the illness of the Korean team member. Dan Moon of Pasadena, Tex., became ill the first day of the project and Yoo-Jong Yoon, pastor of the Korean Congregation at Cliff Temple Church, Dallas, Tex., was called in to replace him.

A couple of years ago, a small Korean congregation began meeting on the Air Force base, but began renting Assembly of God facilities. More recently, the group has invited a Korean Baptist pastor from Mobile to lead in Bible studies. About a dozen Koreans met with the Mobile pastor, named Wong Ho Song, and with Yoo-Jong Yoon to look for ways to maintain a continued ministry.

Hai Minh Tran, a graduate of New Orleans Seminary and a former Vietnamese refugee, who leads a Viet-

namese congregation in New Orleans, was Vietnamese consultant.

Hai's ingathering had 23, not counting youths and children. "They asked me when we could meet again — they would bring a hundred," reported Hai. He said he estimated more than 1,800 Vietnamese in the Gulf Coast area. He said that most of the Vietnamese along the coast are from the same area of Vietnam called Phuoc Tinh, which is along the seacoast in the South of Vietnam.

Hai said that a new family is moving into the area every week. These people are buying homes and many are work-

ing in the fishing industry. Language barriers have caused misunderstandings, said Hai, but the Vietnamese see Baptists as good people. "Most were sponsored by Church World Service and they see Church World Service as Baptists," explained Hai.

He said one source of misunderstanding aside from language is in people wondering how a poor family can have a nice boat or be able to buy a boat or a car. He explained that Vietnamese (and many other Asian groups) have strong family relationships and will organize into non-profit clubs with others whom they can trust

implicitly. When one in the group needs something, like a boat, the others will loan him the money, with no interest due, and he can pay it back when he is able.

Pedro Aquino, pastor of the Filipino Mission Fellowship in San Diego, Calif., was the Filipino consultant. The seeking out portion of his work was practically done for him as soon as he arrived on the coast. Helping him with the driving was Manny Cuasmasa, a Filipino member of Bel Aire Baptist Church who took him to the Oriental Mart in Bel Aire, a section of Gulfport.

Owner of the mart is Bob Guerrero, president of the Filipino-American (Fil-Am) Association of Gulfport. Guerrero phoned several friends and they gathered in a home for a two hour Bible study Sunday evening.

Most returned for the Wednesday evening ingathering. Four families expressed apologies for not being able to come, said Aquino. And the 18 adults, plus children who did come were moved into deep theological discussions. Most have Catholic backgrounds and Aquino explained the differences in theological beliefs between Baptists and Catholics. The meeting began at 7 p.m. and at 9:45 "eight wanted to continue the Bible study, but remembered I had not had supper and let me go," said Aquino.

Aquino estimated about 200 families in the Biloxi-Gulfport area along with some in Ocean Springs. There is a large number of transient military, but Aquino reported that the permanent group is increasing, buying homes and improving their homes.

"They are a group that is just about ready to take on a (pastoral) leader," said Aquino. Manny Cuasmasa has agreed to lead Bible studies for the group and get some training from Milton Burns, the Bel Aire Church pastor. The Filipino group is meeting Tuesday evenings already.

The next step in development of

these groups into congregations is to offer help in finding permanent leadership. Though as noted above, several have leadership, most do not have ready finances as a congregation to support a pastor.

This next phase is the weak link in the project, admits Paul Vandercook. "It's hard to get people to commit when you don't know exactly what the results of the Laser will be," he said. Work will continue helping the groups organize and find their own leader. Richard Alford suggested one way of aiding the fledgling congregations would be to have multiple sponsorship where several churches could jointly underwrite initial expenses of the mission programs.

The Laser Thrust does not produce full blown churches from the air. It is only a beginning. But it is a beginning.

Slayden Hosts BYW Rally

Slayden Church (Marshall) hosted a BYW rally Sept. 13. Information on organizing a BYW was given by Gae Lyn Anderson, the coordinator for the event. Deborah Sanders sang "Do You Care?"

The high point of the day was films of Honduras shown by Linda Gholston and Sandy Marler of Tupelo. Linda and Sandy are nurses who set aside one week a year and go to Honduras to treat as many people as possible. Many of the drugs and supplies are donated, but the need is great for they report that they never see the end of the line of those who need help.

After the program the women ate a salad lunch and honored their WMU director, Lois Mackey, with a birthday cake.

SBC Executive Committee Votes Doctrine Response

(Continued from page 1)

said and relate ourselves to that, not the procedure by which it was said." Gene Watterson of Shelby, N. C., agreed and noted: "What is important is not the proper form, but the proper response."

Members voted down an effort by Nelson to table the action until the February committee meeting, defeated an effort to put the committee on record as joining in with the exhortation, and went on to pass an action which did not mention the key words included in the St. Louis resolution.

As adopted by the committee, the action says: "Though the resolution on doctrinal integrity was not referred to the Executive Committee by the Southern Baptist Convention, the committee acknowledges the resolution as adopted by the convention, June 10-12, 1980, and assures the convention that the professional staff of the Executive Committee over the years has accepted the Baptist Faith and Message as adopted in 1963."

It goes on to include the portion of the statement which addresses the Scriptures.

In a subcommittee meeting SBC President Bailey Smith said the resolution does not include the word "infallible," which is a key word for those who proposed the resolution. "They have set it in bold type, capitalized it, and underlined it three times," Smith said in emphasizing the importance of the key words to those who passed the resolution in St. Louis.

Smith said St. Louis messengers were intent on the particular wording, which included the word "infallible" and had defeated a suggestion by Herschel Hobbs, chairman of the 1963 Baptist Faith and Message committee, to substitute the wording of the

statement for the stronger language of the resolution.

"Infallible and inerrant are the key words to supporters of the resolution," he said.

Several committee members privately and publicly expressed their fear of such key words and of "growing credulism" within the convention.

Nelson told the committee: "I said in 1963 when the statement was adopted by the convention that I disagreed with none of the statement, but I voted against the Baptist Faith and Message because I thought it was going to be used as a creed."

"That is being done now," he added.

Former English Prof At MC Dies In N. C.

Franklin T. Walker, emeritus professor of English, Mississippi College, died Aug. 25, in Durham, N. C. after an illness of several years. He was 87.

Interment was in Roanoke, Va., the service conducted by Walker's son, Rod. The funeral was at Binkley Memorial Baptist Church, Chapel Hill, N. C.

Walker, born at Rocky Mount, Va., was graduated from Roanoke College. He received the M.A. degree from Columbia University; Ph.D. from Peabody College for Teachers; and Th.M. from Southern Seminary. He was ordained to the ministry in Virginia Heights Baptist Church in Roanoke in 1922.

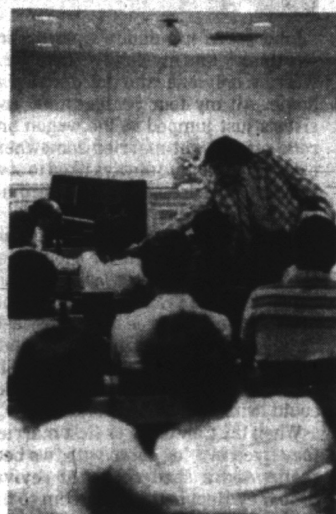
Walker devoted his life to teaching English and American literature in church colleges. He held teaching posts in the following Baptist colleges: Bluefield College in Virginia; Carson-Newman in Tennessee; William Jewell in Missouri; and Mississippi College, where he taught until retirement.

Survivors include his wife, Anna Lansdell, who lives in Chapel Hill; three sons, Peter F. Walker and R. Addison Lansdell Walker of Chapel Hill, and Bright K. of Baltimore, Md., and a daughter, Mrs. Wesley W. Hall, Wilmington, N. C.; and eight grandchildren.

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Elias Pantoja greets Hispanics at ingathering.

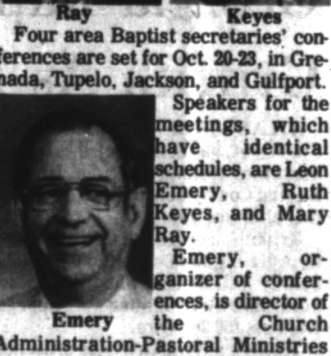


Richard Alford points out on the map to Pedro Aquino where Filipino families live.



Rodney Webb, left foreground, of the HMB signs with Herbert Roberts, director of the deaf department at Bay Vista Church. Seated are William and Betty Smith, deaf members of First Church, Gulfport.

Secretaries' Conferences Are Set In Four Areas



Emery, organizer of conferences, is director of the Church Administration-Pastoral Ministries

department of the Mississippi Baptist Convention Board. Mrs. Ray is secretary and clerk of Rankin Baptist Association. And Mrs. Keyes is secretary to the pastor of Calvary Baptist Church, Jackson.

The Grenada meeting is Oct. 20 at First Church. The Tupelo meeting is Oct. 21 at East Heights Church. The Jackson meeting is Oct. 22 at Woodland Hills Church. And the Gulfport meeting is Oct. 23 at Bel Aire Church.

Each meeting begins at 9 a.m. with registration and adjourns at 3 p.m.

Mrs. Keyes will speak on "Identifying Types of Records and Files," and "Shortcuts to Better Filing."

Mrs. Ray will talk on "Introduction to Church Secretary's Personal Enrichment Program," and "Records a Church Can't Do Without."

Emery will speak on "Time Management," and "My Expectation and Appreciation of Secretaries."

Registrants are expected to bring a sack lunch. Drinks will be provided.

Mississippi Baptist Activities

- Oct. 5 Church Training Round-Up and Round-Out Sunday
- Oct. 6-7 Church Training Leader Labs (CT Emphasis in each association)
- Oct. 6-8 Pastors' Retreat, Camp Garaywa, Clinton, 10:00 a.m., 8th-8:00 a.m., 8th
- Oct. 9 New Staff Orientation, Baptist Building, Jackson
- Oct. 10-11 BYW Retreat, Camp Garaywa, Clinton, 6:00 p.m., 10th-2:30 p.m., 11th

Two Needed For Chautauqua Tour

The Baptist Senior Adult Chautauqua Tour to Ridgecrest Baptist Conference Center in North Carolina, Oct. 10-18, has two spaces available. Those interested should contact Kermit King, Box 530, Jackson, Miss., 39205.

Prentiss' Celebration Revival Will Be In Renovated Sanctuary

Prentiss Church will move into its newly renovated sanctuary on Sunday, Oct. 5. In a Celebration Revival Oct. 5-8, two former pastors will preach — Robert L. Sheffield, now pastor of Congress Avenue Church, Austin, Tex., and L. E. Green of Pascagoula, retired.

Sunday morning, there will be two services, at 8 a.m. and 11 a.m. Deacons recently elected for the next three years are D. W. Fortenberry, Henry Lipsey, Billy Parish, John Polk, C. W. Price, Hiram Williams, and Bob Womack.

David Michel is the pastor.

Dallas Holm & Praise To Give Concert In Clinton

Dallas Holm & Praise will be making its first Mississippi appearance this year with a sacred concert at 8 p.m., Oct. 10 at the A. E. Wood Coliseum on the campus of Mississippi College in Clinton.

The five-man troupe recently launched out as an independent Christian band, dissolving its long-standing

ties with World Challenge, the Texas-based evangelistic crusade organization headed by David Wilkerson.

Tickets are available at many Christian bookstores in the Jackson metropolitan area and at the Love Shop bookstore in Battlefield Mall, Vicksburg.

Briarwood Will Present "Alleluia"

Briarwood Drive Baptist Church Adult Choir, Jackson, under the direction of Cecil Harper, will present the musical "Alleluia," Sunday, Oct. 5, at 11 a.m. The public is invited.

A house is built of logs and stones, of tiles, and posts, and piers: A home is built of loving deeds that stand a thousand years. — Victor Hugo

BSU Votes \$60,000 Budget

(Continued from page 1)

you feel in serving Christ." He said he learned he couldn't let a thing like an upset stomach prevent him from working.

Marla DeVaughn, student at Northeast Mississippi Junior College, who served in South Carolina, said she learned more about sharing. "Sometimes you have to give over your 50 percent share (in a work relationship) to make things work."

Greg Smith, student at University of Mississippi, who served in Michigan, said "God doesn't always give a two week notice when he's going to slip something in on you." Smith's work assignment had been changed at the last minute. "The word was 'be flexible,'" he said.

Convention '80

(Continued from page 1)

velopment in the areas of moral values and nonformal education.

Inserted into our program this year is a series of testimonies entitled, "My Most Memorable Witnessing Experience." This five minute testimony will appear in each session of the convention, and will be given by persons who have experiences to share out of a life of personal witness for Christ.

As our convention convenes in November we will have elected a new president of the United States. We should pray that there will be a new spirit of excitement and national unity. Yet, I am sure that our annual Mississippi Baptist Convention will give birth to greater advances of Christ's kingdom in our world.

Dwight L. Moody sat in a public park with Henry Varley and heard him say, "The world has yet to see what God will do with and for and through and in and by the man who is fully consecrated to him." So deeply were these words burned into his soul that Moody vowed, "I will try my utmost to be that man." As we approach our November meeting, we are challenged as Mississippi Baptists to become a convention more committed to Christ's work in the world. God has already promised through His word that he will reward our faithfulness to him. "If my people will... I will."

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Subscription price increase . . .

New rates on January 1

As was noted in the issue of July 31, the subscription costs of the Baptist Record must of necessity be raised again on Jan. 1. Postage rates are going up on a percentage basis, which means that the higher they go, the higher the rises are.

Second-class, non-profit mailers are seeking relief from the increasing

rates; but unless that relief is forthcoming the rates will continue to escalate for a time longer.

The rate of subscription cost increase for 1968 for the Every Family Plan will be 24 cents per family per year, or only 2 cents per month per family. The annual price will become \$3.48 per family, paid monthly through

the church budget. This is 29 cents per month.

The new club plan rate will be \$4.32 per family per year, also paid monthly by a common treasurer for the club. This is a 36 cents per year increase, or 3 cents per month. The new rate will be 36 cents per month.

The annual individual subscription

will become \$4.55. This is paid annually in advance. This is a 30 cents per year increase, or 2 1/2 cents per month.

The Baptist Record continues to be one of the two largest among the Baptist state papers in the amount of usable space. This means more news consistently. We want to continue to provide the very best state paper possible for Mississippi Baptists.

Cora Canterbury

Cora Canterbury, who will be 93 on Dec. 29, is the oldest member of White Oak Church, Smith County, and has been a member of that church for 80 years. She was baptized at age 13 in White Oak Creek by L. J. Caughman, pastor at White Oak from 1892 to 1903.

Her body is frail now, and she finds it difficult to walk, since she fell a year or so ago. Her sense of humor is just as full of zip as ever, though, and her clear memory of details from the past is amazing.

Mrs. Canterbury lives with her daughter, Imell Overby and her husband, about four miles from White Oak Church. Pastor W. G. Dowdy and Mrs. Dowdy and I dropped in for a visit with her not long ago.

Asked what jobs she'd held in the church, she said none. I disagree. Wouldn't you say that raising eight children and taking them all to church every Sunday was a job? and a contribution to the cause of Christianity? All her children made professions of faith at White Oak Church. All four sons are deacons. Two of four daughters married deacons. The oldest daughter, Irene, now deceased, organized the first WMU at White Oak. One of Cora's 16 grandchildren, Tim Canterbury, is assistant pastor at Richland, and three of them are current members at White Oak.

"When the children were small, I set them on a pallet at the front of the church, during services, morning and night," she remembers. "I never did have to take but one of them out." I think she said that one was Elton. "I got me a peach tree switch and wore him out; after that he always wanted to stay in the church!"

Her son Earl, now deceased, was deacon at White Oak; Otis is deacon at Griffith Memorial, Jackson; Elton is deacon at White Oak; and Tolan is deacon at Griffith Memorial. Irene married Mack Baldwin, deacon at White Oak; Grace married E. J. Jones, deacon at Sardis. The youngest daughter, Johnnie Pierce, is no longer living.

Cora's grandfather, Dan Dukes, was also a deacon at White Oak (which was organized in November, 1842.) I asked her if her husband were a deacon and she answered, "No, but he was better than a lot of deacons!" Her brown eyes twinkled. Her husband, John Canterbury, who died in 1909, was a farmer and also taught singing schools. "He was as good a husband as ever lived," she added. "I never heard him say anything close to a bad word." On dates, during their courtship, they went to church, "or walked up and down the road."

"Did you ever sing duets?" I asked her.

She replied, "No, and I don't know why we didn't. He could sing well, and I could, too!" She could play the organ, the kind you pump with your feet. As a girl she liked to go on picnics, and to jump rope. As a teen-ager she liked to go square dancing.

She and John got married when she was 17. Dan Moulder, pastor at White Oak from 1905 to 1947, married them.



"John asked my daddy's permission — I think I was my daddy's favorite. I was the only one who got married at home. All my four brothers and five sisters just jumped in the wagon and rode off and got married somewhere else." She said she always liked to sew. Her wedding dress, a blue gabardine, she made herself.

Besides her talent for raising children, she had a talent for cooking, so she always kept the preachers at her house during revivals. Often she would keep as many as three the whole week. "I have always loved preachers, and I like to cook for them!" she said. She remembers that Pastor Dan Moulder could drink lots of lemonade.

When the Canterburys first married they lived in a log cabin with two bedrooms and a shed room. At revival time they slept in the shed room so the three preachers could have the bedrooms.

In the old days, revivals at White Oak started on Saturday morning and lasted through the following Friday. Not only did they have dinner on the ground at the church every day, all week. Women took dishes like potato pies and egg custards. Cora most often took chicken pies and apple tarts. She has cooked apple tarts for every pastor at White Oak for 80 years, up through the present one, who came in 1976. After her husband died, she lived alone until she was past 90. "Her tarts are delicious," Bill Dowdy said.

She remembers worshiping by the light of kerosene lamps, and going to church with no heat, and later sitting by a wood-burning heater at church. She recounted how she rode to church in an ox wagon, and sat on one side of the church with the women while the men sat on the other side. In 1902, she said, during a big snow, the church roof fell in.

In 1945 the church began subscribing to the Baptist Record through the Every Family Plan. Since then, I'm glad to know, Cora Canterbury has been one of our regular readers.

The Christianizing of America . . .

Not in the Voting Booth

The Baptist Record is not a political discussion paper; but when a group of religionists organize for political purposes, it seems time to give some thought to the reasons, the actions, and the results.

This is particularly so if a number of those religionists are prominent Southern Baptists. And to compound the whole thing is the fact that the leader of it all is a Baptist who is not affiliated in any way with Southern Baptists but who to some extent finances his own wide-spread television influence and more than likely some of his political activities also out of Southern Baptist pockets.

These conditions seem to indicate that it is time to take a look.

As has been pointed out in many news articles lately, what is being

labeled as the new Christian right wing in politics is being led by three organizations, evidently collaborating in their efforts. How long such collaboration can go on without cracks beginning to show due to differing ideologies remains to be seen. Nevertheless, the three organizations are the Moral Majority, led by Jerry Falwell of Lynchburg, Va.; the Religious Roundtable, led by Ed McAteer of Memphis, and the Christian Voice. Falwell, of course, is the television preacher who many Southern Baptist pastors feel is not only pulling money away from Southern Baptist church members and thus their churches but also influencing many members to stay away from church services by substituting his televised services.

What are these groups seeking to accomplish? According to news sources, it is the Christianizing of America. Yet there seems no doubt that the Moral Majority decided to work for the defeat of a member of Congress from Alabama who is a Southern Baptist preacher. It was able to accomplish the defeat of this man, John Buchanan, who has to be counted as a Christian.

To draw the circle a little tighter and closer to home, it must be noted that some of the Southern Baptists who are involved as leaders in the new Christian right wing in politics have been the most vocal in charging that some Southern Baptists are less than orthodox when it comes to a position on the inerrancy of the Bible. In spite of what way and how much such charges

are denied, this group seems determined to continue to hammer away. The question is, since there are those who are active in both groups, does Jerry Falwell in any way have any influence regarding this issue? Very likely, that question will have to go unanswered.

Which brings us back to the goal of Christianizing America. There is only one way to accomplish this. It is to make the individual Americans Christians individually. There is no other way. This is what we are all supposed to be doing anyway. Perhaps we have failed, but there is a better way to correct the situation. We can't force people to become Christians through political action.

Wants "Control" To Change Hands

(Continued from page 1)
and Patterson are not assuming victories.

In a question-and-answer period the two speakers were asked: "Are Texans as organized for this crucial one (the Los Angeles convention) as St. Louis?"

Patterson answered, "There are eight more crucial ones. Don't think the so-called moderate element will lie down and play dead."

Patterson said no effort probably will be made to unseat Smith, pastor of First Southern Baptist Church of Del City, Okla., as president, but he has heard there will be an alternate slate of nominees for the Committee on Boards report.

Patterson suggested budgeting money "to take your messengers to the convention," adding the suggestion is one of the few things on which he and Southern Baptist President Duke McCall agreed.

Pressler said a "great contribution to the cause of Christ is redeeming of Southern Baptist institutions even if it takes hurting some place else in the church budget to send every possible messenger to the convention."

Pressler did, however, take a firm stand for supporting the Cooperative Program.

In answer to a question from his host pastor, Pressler advised not cutting the Cooperative Program from the budget.

"Working within the framework of the Cooperative Program," Pressler said, "Give at least enough to have the maximum number of messengers."

However, in discussion, Patterson appeared to favor designated offering rather than Cooperative Program gifts. It was noted Virginia Baptists will consider an amendment to their constitution during the annual meeting Nov. 11-12 in Richmond which would change the formula for qualification of messengers from contributions "to the funds of the General Association" to a more specific statement gifts must be made through the Cooperative Program.

Patterson observed, "Clearly, this is

taxation without representation," and added the proposed change is an attempt to "force a minimal doctrinal position by giving to things you don't really believe in. That is extremely inapt and contrary to every thing that has been done heretofore in Southern Baptist life."

Pressler said, "I want to remind you the tide is moving in the right direction. Our seminaries are going to be ones we are proud to support before too long. Hang in there and don't let them disenfranchise you while we're winning the vote and winning the victory."

Pressler said W. A. Criswell, pastor of First Baptist Church of Dallas, and SBC president in 1969-70, told him, "If I had known the powers I had as president of the Southern Baptist Convention, things would have been different. I didn't know I had the ability to appoint anybody to the Committee on Committees."

"So," Pressler quoted Criswell, "the first thing you've got to do is inform a president of the powers which he has. The second problem I had was that I did not know who the knowledgeable conservatives were throughout each state in the convention, and you need to know who your conservatives are."

Pressler suggested an organized chain of communication, including someone in each association and a layman in each church. This is necessary, said Pressler, because, "the press is not, has not been fair."

Noting a resolution passed by the Houston convention in 1979 deploring "overt political activity," Pressler said, "It's all coming from the other side," and pointed to Southern Baptist president Duke McCall, Louisville, Ky., pastor Wayne Dehoney and Houston pastor Kenneth Chafin "and others."

The politician identified a liberal as one "who believes the Bible does or could contain any kind of error," while admitting, "I am not a theologian. I believe everything the Bible says, but I'm not sure what it says."

In his sermons Patterson compared the condition of Israel in the fifth and sixth centuries BC to America and the

Southern Baptist Convention in the 20th century.

He said, "The saddest part about our denomination is there is no shame that we've lost Wake Forest University completely. There's no shame that we have virtually lost the University of Richmond; no shame that in the institutions and even in the pulpits of our Lord the Word Of God is not honored and magnified, but rather, we talk about sociology and psychology and the events of the day."

Patterson said the "threat of (God's) judgment is on our denomination."

Referring to the denomination's Bold Mission Thrust, he said, "They're blaming the failure on us but it was already failing before the Bible issue ever came up."

During a prayer following an invitation, Patterson said he did not ask for seminary professors to be removed from their positions, but that a revival occur in their hearts.

In a question-and-answer period, Patterson emphasized that when using the terms inerrant and infallible, he is always talking about the nonexistent autograph (original) writings.

"But," he declared, "in 98 to 99 percent we know exactly what the original was."

He deprecated the King James Version of the Bible as a 1611 translation "by a bunch of Anglicans, most of whom were lost," and cited "tragic translation" in the King James Version.

Quizzed on "variant readings" in ancient copies of scriptures, Patterson said, "We know there are copyist errors, but we are able to establish beyond shadow of doubt the original text."

The Dallas educator said he does not preach on John 8:3-11, the account of Jesus' treatment of the woman accused of adultery. He believes the passage to be a spurious text, "not of the hand of John," but believes it is a true record of John's preaching, added by a follower.

Regarding Mark 16:9-20, almost

universally accepted as a spurious passage, Patterson said, "In my opinion, God saw that the ending of it (Mark's Gospel) got lost. I don't think the ending of it, as Mark wrote it, properly was inspired and inerrant. That's only a theory. But the point is we don't have the right ending of Mark's Gospel. It's lost somewhere."

Of God Testament books that scholars agree were produced by an editor, Patterson said, "If there was an editor, he was fully inspired, so that what we have is inerrant and infallible."

(Miller is associate editor of The Religious Herald, the journal of the Baptist General Association of Virginia.)

Missionary Dies In Accident In Yugoslavia

ZAGREB, Yugoslavia (BP) — James A. Williams Jr., a Southern Baptist fraternal representative to Baptists in Eastern Europe, was killed Sept. 22 in a car accident near Zagreb, Yugoslavia.

Williams, 32, was driving alone in a small town called Katina when the accident occurred, according to a telephone report from the victim's father-in-law, Josip Horak. Horak is the president of the Yugoslav Baptist Convention and pastor of the Zagreb Baptist Church. He did not give any other details of the accident.

Williams has been teaching at Baptist Theological Seminary, Novi Sad, Yugoslavia, and at the Protestant Theological Academy, Zagreb. He also worked with the preparation of religious radio programs broadcast from Monte Carlo, Monaco.

The funeral service was scheduled to be held in Zagreb Sept. 27. Williams' father, James A. Williams of Gray, Ga., and brother, Kenneth L. Williams of Dayton, Ohio, made plans to attend the service.

The Williamses were appointed Southern Baptist missionaries in July 1976. He was born in Atlanta, Ga., and grew up there and in Forest Park and Macon, Ga. He attended Georgia Institute of Technology, Atlanta. He received a diploma from the University of Zagreb, Yugoslavia; the bachelor of divinity degree from Baptist Theological Seminary, Ruschlikon, Switzerland; and doctor of philosophy degree from Southern Baptist Theological Seminary, Louisville, Ky.

Prior to missionary service, Williams also worked on religious programming in Monte Carlo and taught at the theological school in Novi Sad. He met his wife, the former Nela Horak, when he went to Yugoslavia as an exchange student.

In addition to his wife, brother and parents, he is survived by three children: Tanja, Kresimir and Ian; and a maternal grandmother.

There's not much practical Christianity in a man who lives on better terms with angels and seraphs than with his children, servants, and neighbors. — Henry Ward Beecher

Georgia Baptists Elect Griffith As Executive

ATLANTA (BP) — James N. Griffith Jr., 54, has been elected executive secretary-treasurer of the Georgia Baptist Convention executive committee, effective Jan. 1.

Griffith, current president of the Georgia Baptist Convention, succeeds Searcy S. Garrison, who has been top administrative leader for Georgia Baptists for 26 years.

The new executive will be presented during the annual meeting of the Georgia Baptist Convention Nov. 10-12. His election does not require ratification by the convention. He was elected by the executive committee.

Griffith, a native of Macon, has been pastor of Beech Haven Baptist Church in Athens for the past 14 years. He has served on almost every committee in the Georgia convention in the past 24 years, and currently is a trustee of the Southern Baptist Sunday School Board.

He is a graduate of Mercer University and Southeastern Baptist Theological Seminary. He has an earned doctorate from Luther Rice Seminary and honorary doctorates from Mercer and from Atlanta Law School.

Griffith held pastorates in South Carolina and Georgia before going to Athens. Before entering the ministry, he was a sports editor in Georgia, a managing editor in North Carolina and a syndicated newspaper columnist.

He has maintained his writing interests by writing a column, "Pulpit to Pew," which has been a weekly feature in the Christian Index, Georgia Baptist paper, for almost 25 years. The column also is carried in Tennessee and North Carolina papers.

Griffith has written two books published by Broadman Press and has written extensively for other religious publications.

Missionary Children Barely Escape Flood

CARACAS, Venezuela (BP) — An eight-foot wall of water roared out of the mountains in Caracas Sept. 18 nearly trapping two daughters of Southern Baptist missionaries George and Veda Lozuk in their house.

Ann and Lauralyn Lozuk swam out a first-floor door of their two-story house after water reached the bottom floor ceiling. Ann, 22, and Lauralyn, 11, clambered onto the roof with their dog from where they were rescued.

Wilburn Hogien, ham radio operator and Southern Baptist missionary who

reported the narrow escape, said several hundred homes were swept away and "It was a miracle they (Lozuk girls) got out with their lives."

None of the other 14 Southern Baptist mission personnel was seriously affected. The Lozuk home was the only mission house near the river that flooded.

The flood left several inches of mud in the homes that remained standing. It destroyed the Lozuk's first-floor furniture, appliances and library.

Birthday Prayer Calendar For Margaret Fund MKs

Oct. 5—Timothy Watts (Italy), University of Southern Mississippi
Oct. 21—Julie Simmons (Spain), William Carey College

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Clarke-Wayne Men Roof Indian Church, Oklahoma

Men from Clarke and Wayne Associations re-roofed an Indian church in Wilburton, Okla. in August, and built a belfry. They made the trip in a van owned by the Big Creek Church, Wayne County. Those who participated were Cecil Mills, Big Creek, a deacon and supervisor of the carpentry work; M. H. Walston, pastor of Riverside Church (Wayne); Edward Reeves, deacon of Northrup Chapel (Clarke); Ricky Busby, layman, Northrup Chapel; Dwight Duke, layman, Pleasant Hill (Clarke); and Grady Crowell of Pleasant Hill (Clarke), director of missions for Clarke and Wayne Associations.

The men re-roofed the Boiling Springs Baptist Church, which has an Indian congregation. Also they built a belfry and installed a bell which is now in use. They attended prayer meeting at the church Wednesday night, Aug. 27. Twenty-five persons were in atten-

dance. The work was finished Aug. 29. Crowell reports, "The people expressed deep appreciation of our coming to help them. Various ones in the church and community also helped some in the work. The hosts for the week were very nice to each of us." Crowell stayed with Herbert Pierce, missionary, who works with various Indian Baptist churches in Oklahoma.

W. W. Bogan, former director of missions for Clarke and Wayne and who is now retired, had hoped to take such a work crew to Oklahoma in 1979. He laid the groundwork for this venture.

Various churches and individuals in Clarke and Wayne Associations paid the men's transportation costs. Persons in Oklahoma provided for their basic needs while they were there.

Boiling Springs Church, organized in 1852, has about 30 members. In August it had no pastor.

Names In The News

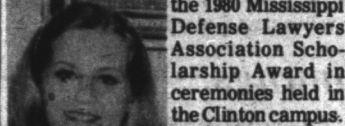


The Ormans

Roger E. Orman has been called to Audubon Park Church, Memphis, Tenn., as minister of education and youth.

He formerly was instructor of speech, dramatic arts, and religion at Judson College, Marion, Ala. He received the Bachelor of Science degree from Mississippi State University and a Master in Religious Education from Southwestern Seminary. He is married to the former Patricia Elizabeth Cox. Both he and his wife are natives of West Point, Miss.

Barbara Ann (Babs) Bond of Sumrall, a student in the Mississippi College School of Law, recently received the 1980 Mississippi



Defense Lawyers Association Scholarship Award in ceremonies held in the Clinton campus.

Selection for the scholarship is based upon demonstrated academic ability in all undergraduate, graduate and law school work; the maintenance of a specified grade point average in law school; financial need to complete law school; a strong motivation to engage in civil defense trial practice; and is given to a Mississippi resident who has a strong desire to practice law in the state.

Goodrum Memorial Bible Conference Begins Oct. 10

Goodrum Memorial Church, Vicksburg, will hold a Bible conference Oct. 6-10, with preachers Bob Alexander from Sheridan Road Church, Tulsa, Okla., and Galen Lassiter from Ridgeview Church, Fayetteville, Ark., leading the sessions.

Pastor Dwight Turner said that the public is invited. The conference will be from 7 to 9 nightly. A nursery will be provided. The church is on Fisher Ferry Road, Vicksburg.

Oak Grove Church, Smithdale, on Sept. 21 ordained Burnett Carraway to the gospel ministry. The service was at 2:45 p.m. Russ Stephens, Oak Grove pastor, preached the ordination sermon; J. P. Jones gave the charge to the church, and H. L. Carraway made the charge to the candidate. Anthony Simmons presented special music. Others on program included Buford Golman, Charles Kent, Millard Purl, and Buddy Coley.

Debra Carol Dickey was among over 200 persons who participated in the annual spring graduation exercises at the New Orleans Seminary May 17, completing degree requirement at the close of the summer. A native of Jackson, she received the Master of Church Music degree. She is the daughter of Mr. and Mrs. Hollice Dickey of Jackson.

Glenn O. Hilburn, national president of Omicron Delta Kappa and professor of religion at Baylor University, will visit Mississippi College Monday, Oct. 6, to address the student body during chapel ceremonies at 10 a.m. and to participate in other activities. His chapel topic will be "The Success Syndrome: Implications and Nuances."

Ricky Jones of Smithdale, humorist, entertained at the Brotherhood meeting held Saturday night, Sept. 20, in the new Family Life Center

at Crystal Springs Church, Walthall County. About 76 men with their wives were present for the program, plus a hamburger and pie supper.

Seven members of the Mississippi College School of Law faculty recently attended the Southeastern Conference of the American Association of Law Schools in Gatlinburg, TN.

The three day program consisted of a panel discussion on the relationship of the law school to the university at large, consideration of the Cramton Report relating to the effectiveness of legal education, and a demonstration of the teaching of trial advocacy.

Mississippi College professors attending the meeting were Associate Dean Thomas Goldman, Shirley N. Jones, J. Larry Lee, N. Shelton Hand, Carol West, J. Richard Hurt, and Nicholas B. Phillips.

Lila Watson, emeritus Southern Baptist missionary to China, Taiwan and Hong Kong, died Sept. 17 in the Bethesda Baptist Home, Darlington, S. C. She was 88. Funeral services were held Sept. 19 in Dillon, S. C., with interment at Antioch Baptist Church, Sellars, S. C.

After her retirement in 1958, Miss Watson worked with students in De Land, Fla., for 10 years and then was a missionary education worker in Dillon until 1974.

Staff Changes

Randy Weeks recently joined East End Church, Columbus, as minister of music and youth.

He has served in church work since 1974 and goes to Columbus from First Church, Sellersburg, Ind., where he was minister of youth and music.

Weeks graduated from William Carey College and from Southern Seminary in Louisville, Ky., with a master of church music. He is married to the former Camille Martin. Both are natives of Mississippi.

Alvin H. Jackson has resigned as pastor of Slayden Church (Marshall) to accept the position of associate pastor at First Church, Houston, Tex. He and his wife, Joyce, moved Aug. 24.

Gary Nichols has accepted the call of Tylertown Church to serve as minister of education. He and his family will move to Tylertown on Oct. 20, and begin work there on Oct. 22.

Peter Haik is the new pastor of Arcola Church, Washington County.

Griffith Memorial, Jackson, has called Earl Owen, formerly professor of voice at New Orleans Seminary, as interim minister of music. Owen succeeds Larry Wagner who resigned to attend seminary. Gary Knapp is pastor.

Jo Smithley has resigned as kindergarten and day care director at South Side, Meridian, after serving in that capacity for six years. Brenda Tyner has been elected by the South Side Church to assume leadership of kindergarten and day care. John Hopper is pastor.

Gordon Alford has resigned as minister of music and youth at Rocky Creek Church, George-Greene Association. He is moving to a post at Petal Church.

Hanging Moss To Celebrate Name Change

The Hanging Moss Church, Jackson, will have special services on Oct. 5, in celebration of changing its name. The ten year old congregation will become the North Jackson Baptist Church.

The 11:00 a.m. service will include dedication of the new name, deacon ordination, special guests and special music presentation. A noon covered-dish luncheon and a 2:00 p.m. "Praise Service" will be held, with Fred Tarpley, director of missions for the Hinds-Madison Association, as guest preacher.

All former members are invited to attend, states the pastor, Cecil Brasell.

Pine Grove To Burn Note

Pine Grove Church, Yalobusha County, will burn the note for its new church building, Sunday, Oct. 5.

Finley Evans, director of missions for the county, will be guest speaker at the 11 a.m. worship service.

Retired Minister Dies On Coast

William Grady Winstead, 77, of 114 Service Drive, Ocean Springs, died Sept. 9, in Pascagoula. Funeral services, conducted by Paul D. Aultman, were at First Church, Ocean Springs, on Sept. 12. Interment was in Serenity Gardens in North Biloxi.

Winstead, a resident of the coast for 17 years, was a retired Baptist minister. He had served as pastor of churches in Nebraska, Iowa, Alabama, Indiana, and Mississippi. He had been active in youth summer assemblies and camps.

He was born near Philadelphia, and attended high school in Decatur. He received a B.A. degree from Samford University, Birmingham, Ala., and theological degree from Southern Seminary, Louisville, Ky.

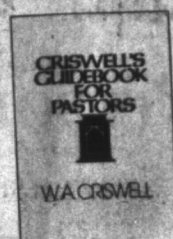
He served in the United States Army as a chaplain and spent 27 months with combat troops in the Pacific Theater. He was a deacon at First Baptist Church in Ocean Springs.

Winstead taught special education classes for four years at Vancleave, and seven years at St. Martin High School in Jackson County.

He is survived by his widow, Mrs. Maude Steadham Winstead of Ocean Springs; one daughter, Hazel Ruth Winstead of New Orleans, La.; eight brothers; and four sisters.

Thursday, October 2, 1980

BAPTIST RECORD PAGE 5



Caring Advice about the Pastorate from W. A. Criswell
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Christian Education At The Village

The assignment of our multi-faceted Christian Education Department includes emphasis upon daily, family-style devotionals in each Cottage, at every Village location, and on the Jackson campus, a formal mid-week worship service. Conducted under the leadership of Mrs. Ruth Glaze, our Christian Education Director, the weekly service in Powell Chapel closely resembles prayer meeting in a typical Mississippi Baptist church. In addition to devotional leaders from the Village staff and program features by various children, recent and current speakers at our Chapel services have included: Rev. Don Witzel, Minister of Youth at Calvary Baptist Church in Jackson; Rev. Joel Haire of the Convention Board staff; Rev. Perry Tanksley of Clinton, well-known lecturer and author; Dr. Bill Bacon, Pastor of Clinton's First Baptist Church, and Mrs. Bacon; Miss Jan Cossitt, Director of Activities, Morrison Heights Baptist Church in Clinton; Rev. Keith Tonkel, a Jackson Methodist Minister and radio personality; and Mr. D. P. Smith from the State Department of Public Welfare. The Village believes these services, supported by cottage devotionals, supplement helpfully the worship experiences which our Jackson campus children enjoy each Sunday in the off-campus Baptist churches which they attend and in which most of them hold membership.

On Sunday morning, September 28, the annual "Dinner on the Ground" service for our entire Jackson campus population was conducted in Powell Chapel, using the worship theme, "This Day . . . With God's Family . . . In God's House". The message of the morning was delivered by Rev. Mike

Jeter from the staff of First Baptist Church of Jackson. Guest musicians and soloists were John L. Self and Mrs. Martha Bacon.

A number of Village young people from our Christian Education Department attended and participated in a puppet instruction session at Morrison Heights Baptist Church in Clinton recently, as Mrs. Glaze prepares to commence a new puppet/drama ministry on our Jackson campus. We are indebted to so many church and church-related friends who continue to graciously serve as resource people in Christian Education to Village staff and children at every location.

On September 17, forty Village teenagers attended a Drug Seminar, arranged by our Christian Education Department and conducted by personnel from the Chemical Dependency Unit of Mississippi Baptist Medical Center. Habits, life-styles, dangers and destruction which accompany drug dependency and addiction were graphically and effectively communicated by these superior leaders from our sister Baptist institution.



Presenting Our Staff

Richard and Iris Steadman, Houseparents in Alumni Cottage since March of 1980.

THE VILLAGE VIEW

FROM
Baptist Children's Village
P. O. Box 11308 Jackson, MS 39213

Christian Child Care — An Expensive Assignment

In February of 1979, we published a short feature in this space which listed, for the information of our readers, a few of the basic food needs which we must supply for our Village population — every day! In the weeks following that publication, we received a number of letters and telephone calls indicating that many of our friends were impressed, and some were shocked, at the enormity of those needs. It has occurred to us that some of you would be interested to know of other financial challenges and problems which confront our Administration at the Village every day, especially some of our needs which are absolutely vital to our existence, but which the average Village supporter might not remember, since they are needs which do not fall in the category of "food, clothing and shelter." Frankly, we believe it to be our duty to report to you, from time to time, in these respects.

Thus, there has been selected a very few of the costly but absolutely necessary requirements which we must seek to fill out of our regular and normal operating receipts. As you consider the size and importance of these needs, it is suggested that you remember that The Baptist Children's Village is a purely, voluntary, nonprofit operation — We neither seek nor accept financial assistance from government at any level:

1. In 1980/81, an average of 1700 gallons of gasoline will be required each and every month to operate Village

Personal

The divine love of the heavenly Father has been interpreted for us anew through thoughtful remembrances which hundreds of you have shared with our family this September.

Although we continue to hurt in the loss of our little daughter, India, we would have you know that our faith is sustained, and even deepened, by your prayers and by the literal flood of written expressions of your affection and concern. We thank you and we thank God for you.

Paul and Dorothy Nunnery

buses and other vehicles.

2. The average electric power bill for the Village during the 3 months of summer in 1980 was \$7300.00 per month.

3. The Village will be obliged to expend \$40,000.00 in this year to keep its valuable buildings and other properties insured against loss by fire, windstorm or otherwise.

4. An average of \$500.00 per month is required each and every month just to purchase detergents and washing powder for our several groups.

5. In the current year, and provided living costs do not materially increase, our grocery and food needs will have cost approximately \$10,000.00 per month, for each and every month.

6. Barring major and unforeseen medical and surgical needs, the cost of adequate and routine medical care for Village children in the current year amounts to the average sum of \$3,000.00 per month.

7. During the warmest months of the current year, our natural gas costs have amounted to an average of \$565.00 per month.

8. For the debts we incurred when we purchased our Tate County and Lincoln County properties, we will need to expend this year \$70,000.00 out of operating funds for interest alone.

Of course, the foregoing constitute just a few of the very substantial financial burdens which we and our friends must bear, if this sensitive and vital mission ministry to the neglected, dependent and troubled children of Mississippi continues. We are inclined to doubt that any who came before us ever imagined the task would be quite so expensive. On the other hand, it would be difficult to imagine a time in the history of Mississippi Baptists when this particular mission and its services were needed more. Frankly, we experience many days when we simply do not know how we will manage to meet our financial needs, but just as frankly, our faith in God and our confidence in you convinces us that the need will be met in 1980, even as it has always been met by Mississippi Baptists who believe child care to be the mission of the Christian church in a distinctive sort of way.

Back To School

Village children board a school bus on the Jackson campus.

The Village and Public Education

At every Village location, our staff deems one of its prime duties to be home support of public education for our boys and girls. No Village friend should be surprised to know that the overwhelming majority of children and young people admitted to our care and custody bring educational problems of a major nature with them. Since the schedules, duties and responsibilities of a Village houseparent extend far beyond those experienced by a natural parent in a private home, it is somewhat difficult for houseparents and other Village staff members constantly and directly involved with the lives of the children, to absent themselves from duty in order to attend PTA meetings and other similar school-related functions. Therefore, several years ago, our administrative staff on the Jackson campus instituted the custom of campus receptions for faculty and staff from the Clinton Municipal Separate School District, which operates the public schools attended by Village children from the Jackson campus. On September 8, and again on September 15, Henry M. Glaze, Home Life Director on our Jackson campus, assisted by Wallace Lee of the administrative staff and every houseparent on the Jackson campus hosted receptions for Clinton faculty and staff in Hester Activities Building on our Jackson campus. The September 8 occasion was reserved for faculty, staff and administration of the three elementary schools in Clinton which Village children attend, and the September 15 reception was reserved for faculty, staff and administration of Clinton Junior High School and Clinton High School, and Dr. Beale's staff from the central offices.

Attendance was excellent at each reception, and as always, the Village houseparent staff was impressed by the personal interest which the Clinton teachers demonstrate in their Village students. Opportunities were provided

for each teacher to meet each houseparent and discuss the needs and problems of specific Village children, and more importantly, establish teacher/houseparent lines of communication.

Athletics For Village Children

Competition through team sports is recognized everywhere as a valuable therapeutic and teaching medium for young people, in addition to its more publicized role as an opportunity for fun. The Children's Village continues to encourage and emphasize participation in team sports, both "at home" and in the public schools which our children attend. We are pleased to report that response by Village youngsters to these valuable experiences is vigorous again this year.

On the Jackson campus, Director of Recreation Bob Catlett, and those who assist him, currently field two teams of boys and girls who are playing volleyball, in competition, twice weekly. In addition, The Village's entry in a Soccer league in the Jackson area has launched its 1980 season in a creditable manner by winning both of its first two games.

Meanwhile, Mike Milner from the Jackson campus is a stand-out and starting tackle on the Clinton High School football team and Willie and Fred Martin, twin brothers from The Village's New Albany home, are members of the football team at New Albany High School. Fred Herrington, Robert "Tiger" Odum and Tony Martin all play on Clinton's 9th grade football team.

Mike Spivey of our New Albany home continues to distinguish himself as a distance runner in track. Most recently, Mike finished first in a cross-country race at Delta State University.



Boys at play — Children's Park — Jackson Campus.

"The Holistic Principle Focuses On The Person As A Whole. . ."

By Anne McWilliams

"Do our lives and daily habits show that Jesus has had an impact on us?" Buddy Mathis of Pascagoula, who has completed ten years of preaching in full-time evangelism, has expanded his ministry to include seminars presented from a holistic Christian perspective. The above question is one he often asks.

The holistic principle focuses on the person as a whole — body, mind, and spirit — and recognizes that man operates as a whole unit. Mathis said that he seeks through his teachings in the seminars and/or through personal counseling "to integrate the theology of the church into the behavior of its people in the marketplace," and added that "people respond when the Word becomes relevant to their lifestyles."

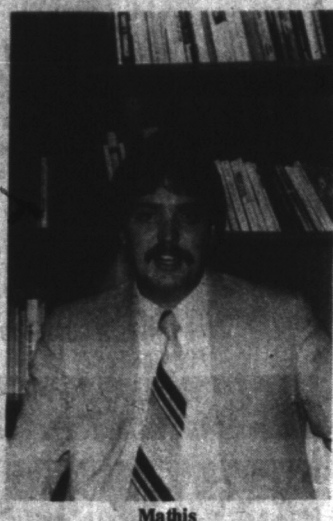
His Holistic Ministries (address: 5006 Oakwood, Moss Point, or Box 2278, Pascagoula) is an offshoot of the Personal Growth Center organized earlier this year. Through Holistic Ministries he takes seminars to the churches, according to the congregation's expressed need. In one month, for instance, he was in two churches in Florida, at First Church, Grenada, Pope Church, and First, Senatobia. He may combine seminars with revivals, or hold them separately. Youth seminars sometimes follow revival services at night.

"Hardly a Sunday passes in any pulpit that personal problems are not pointed out," he said. "Yet I feel that Christ's work is more than labeling problems; it is creating an environment wherein God's people can grow into wholeness."

Though the seminars are usually aimed at prevention of problems, Mathis also ministers to people who already have serious problems — divorce, alcoholism, etc. In schools he works with emotionally handicapped children. Also he sponsors clinics for those who want to stop smoking, and for those who want to lose weight.

Mathis, graduate of Mississippi College, is a musician (he plays the trumpet), as well as a preacher. He earned a master's degree in social work at USM, with emphasis in mental health and family therapy. Holistic Ministries provides a vehicle for preaching, music ministry, and social work. "I feel that this is the Lord's will for me at this time," he said. His wife, Kathy, assists him as pianist and vocalist.

His ministry is to people within the churches as well as those without. "I



Mathis

realize that people in the churches are not immune to problems," he said, "many of the same problems that non-Christians have." He grew up as a PK (son of Byron Mathis, pastor of Calvary, Pascagoula) and knows that pastors are targets of stress, though some pastors may fear to admit that fact. "Even Jesus had sometimes to get away from crowds and stress," he pointed out.

Some topics his seminars cover are investment in successful marriage, stress management, "toward abundant living," alcohol/drug information, overcoming grief, getting along with God and man, and "parenting."

Mathis stated, "Jesus is very practical. If he doesn't make a difference in the way I live, I question the fact that I have ever met Him. Jesus' test of discipleship was 'Love one another.' How do we treat our fellow man? Do we handle problems any differently from the non-Christian?"

He emphasized, "Not a day goes by that we don't witness to the power or lack of power of Jesus in our lives. Everything I do communicates something about what Jesus means to me. Can people look at my life and think I am a liar when I say I am a Christian? If I have bungled my personal life, or have mistreated my body, — it's not too late to begin now to glorify Him through my body and my mind as well as my spirit. Christianity is not just heaven later on. It starts now."

From the holistic point of view, improper diet can keep people from doing

all they could for the Lord. Negative emotions can produce physical illness; on the other hand, positive emotions — love, hope, faith — have been known to reverse the disease process.

The holistic physician does not oppose conventional medicine, but concentrates on diet, breathing, posture, muscular and emotional states, feelings and attitudes, instead of relying chiefly on lab tests, pills, and operations.

Mathis said, "When Jesus said, '... love the Lord your God with heart and soul and mind and body,' he added the word 'mind' to the Old Testament commandment. Jesus saw the mind as a part of the whole person; He viewed people differently to the way others viewed them. We ought to see people and institutions through the Mind of Christ."

Not long ago a mother called Mathis and told him her son had been so depressed that she feared suicide. Yet, when the young man entered Mathis' office for a counseling session, he was in high good spirits. It turned out that he had just eaten a snack. When a physician got the young man on a proper diet instead of the insufficient meals he had been eating hurriedly at work, the depression lifted and good mental health returned.

"The average American eats 100 pounds of sugar a year," Mathis said. "A person who feels low emotionally or physically may eat sugar, or drink caffeine, to get an energy pick-up. But when that pick-up is gone, the person drops lower than before in fatigue and depression. This cycle will go on, unless the diet habits are changed and the body gets the proteins and carbohydrates it needs." He added, "A person emotionally and physically exhausted will not give his or her best spiritually."

Several doctors asked Mathis to initiate Stop Smoking clinics for those who want to quit, but felt incapable of stopping. His five-day program involves, among other suggestions: no sweets, no alcohol, no caffeine, but an increase of protein intake during the time of the clinic meetings; presence at the clinic once a day for five days; relaxation exercises with the group; orientation in changing the attitude about cigarettes from a feeling of pleasure to one of nausea.

In an article in Woman's Day, May 13, 1980, "The Holistic Explosion," Fredelle Maynard, wrote that the holistic physician insists that each in-

dividual take charge of his own well-being.

Mathis agrees that each person is responsible for his own physical, spiritual, emotional, and mental well-being. One deacon Mathis knew was worrying about his 22-year-old son who had experienced a second divorce. Mathis told the deacon, "You are no longer to blame for what he does. According to the best of your ability, you taught him the principles of living a good life. Now his life is his own responsibility. You are not to blame for his choices." This was good news for the deacon.

A health study published recently in the Clarion-Ledger said that seven simple rules can add years to a person's life: do not smoke; get regular exercise; use alcohol moderately or not at all; sleep 7 or 8 hours nightly; maintain proper weight; eat breakfast; do not eat between meals.

Mathis said that he tries to follow these rules. Also he practices what he preaches concerning weight loss. Not long ago, he fasted for over a week, to lose 15 pounds. He said he planned to continue fasting one day a week, for health's sake, and also to give the money for that day's food to world hunger.

"God has given people more ability than they think they have," he stressed. "The ability to become is practically unlimited. The biggest limitation is to be self-handicapped."

"Christ can make a difference in our lives if we want him to. In the parable of the sower, there is nothing wrong with the seeds that don't sprout or grow. It's the soil that decides how well the seed will do. Jesus said, 'The kingdom is within you. You can have abundant life. The choice is yours.'"

Mathis completed internships at Choctaw Mental Health and Alcoholism Center in Philadelphia, and Gulf Coast Mental Health and Alcoholism Center in Philadelphia, and Gulf Coast Mental Health Center, Gulfport, and has worked on the staff of the Singing River Mental Health Center, Pascagoula.

How sharper than a serpent's tooth it is, to have a thankless child! — William Shakespeare

Those who criticize the younger generation seem to forget who raised it. — Baltimore News-Post

Being Made Fit To Use

By Howard E. Spell

Dean Emeritus, Mississippi College

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever (Hebrews 13:20, ASV).

The above words are only a part of the total benediction written by the writer of the Epistle to the Hebrews and the word translated "make perfect" is used throughout the New Testament and in Greek literature. In the gospels it is used to describe the action of the disciples in mending their nets. In Galatians 6:1 and in Hebrews 11:3 it is translated by our word "restore." Secular Greek literature used the word to describe such things as tuning a musical instrument, compounding a prescription, setting a broken bone, mixing the ingredients for a cake, and, in general, of completing an act.

When the disciples were mending their nets, they were not making them perfect in the sense that there would be no flaws, but they were making them fit to catch fish. In tuning a musical instrument one does not necessarily make it structurally perfect, but makes it suitable for the purpose for which it was designed — for making music. A pharmacist may put some drugs in a prescription which taken by themselves might prove quite harmful to the human system, but compounded in the right order and in the right proportion with other drugs they can promote health. In mixing a cake a cook may use some ingredients which taken alone would be very unpalatable, but when combined with other items the result would be fit for consumption.

It was in a somewhat similar vein that the writer to the Hebrews, in the beautiful benediction quoted above, was praying that God would make the readers fit for use in kingdom service. Nets with broken strands are not suitable for catching fish, but when the broken ends are brought back together, they are ready for that for which they were made.

Many events today can cause us to break fellowship with God and with one another. To be complete (perfect) or to fulfill the purpose for which God created us, we need the broken pieces brought back together. We need the dissimilar groups or ideas brought back in proper relationship. Where fellowship has been broken, it can be restored and with our willingness God will do it.

Homecomings

Providence Church (Lebanon) will celebrate homecoming Oct. 5, the 162nd anniversary of the church. Robert Cooper, a former member at Providence, will speak at 11 a.m. service. Dinner will be served on the grounds.

Oak Grove Church, Tolarville (Holmes) will observe homecoming Oct. 12. Maxwell Price, former Oak Grove pastor, will preach at the 11 a.m. service. Dinner will be served on the church grounds. James H. Burrell is the pastor.

Homecoming at Moselle Memorial Church will be Sunday, Oct. 5. Sunday School will begin at 9:45 and morning worship service at 11 o'clock, with Harold Walker bringing the message.

Lunch will be served in the fellowship hall. Visitors and home talent will present special music, beginning at 1:30 p.m. The pastor is Garland Eaves.

When life knocks you to your knees, you're in position to pray.

Rocky Point Church, Leake County, will observe homecoming on Oct. 5, from 10:30 a.m. until 2:30 p.m. The morning sermon will begin at 11:30, following special music and reports. Richard D. Edwards of Pass Road Church, Gulfport, will preach. He was born and raised in Rocky Point community and was licensed and ordained at Rocky Point Church. He is the son of Mrs. Wade Duncan and Lamar Edwards, and is married to the former Debbie Vanetten of Forest.

Lunch will be served at the church. At 1:15 the afternoon service will begin, to include special music, congregational singing, committee reports, and puppet ministry. Curtis E. James is the pastor.

Children are living jewels, dropped unstained from heaven. — Robert Pollok

There is beauty all around; there is joy in every sound; kindly heaven smiles above; all the earth is filled with love; when there's love at home. — John H. McNaughton

Uniform Lesson

God's Covenant And David

By Jack Glaze, Chairman, Division of Religion, MC
BASIC PASSAGE: 2 Samuel 7: 1-16
FOCAL PASSAGE: 2 Samuel 7:9-16
The Lesson Background

A new unit of study begins with this lesson entitled "The Old Covenant in the Later Stages." The Bible presents the long history of God's redemptive dealings with man; inspired authors select from history those events that clearly illustrate the divine purpose. Realistically they present the failures of men along with noble faithfulness. Continually the covenant theme is repeated with the call for obedience to God's requirements. Each generation must renew and periodically reaffirm it.

The prior lessons have traced the covenant from God's new beginning with man (Noah) through Israel's covenant renewal at Shechem (Joshua 24, ca. 1200 B.C.). Both individual (covenant with Abraham) and national (covenant with Israel at Sinai) relationships have been studied. Both of the covenant forms clearly indicate the redemptive purposes of God: Abraham's call states that "in thee shall all the families of the earth be blessed" (Genesis 12:3b). Israel's commission contains the call to be "a kingdom of priests, and an holy nation" (Exodus 19:6).

In today's lesson, some 200 years have passed since Joshua's death (ca. 1200 B.C.). The nation passed through the critical years of the tribal confederacy. The "judges" or "deliverers" were strong personalities who were temporary leaders (occasionally tribal in nature). The last and greatest of these biblical personalities was Samuel. He marked the transition from the tribal "theocracy" to the Israelite "monarchy"; he anointed both Saul (ca. 1020 B.C.) and David as kings of Israel. About 1000 B.C., following Saul's death, David began the final process in his struggle for the throne.

First, he united the tribes around his person (II Sam. 5:1-3). Second, he conquered Jerusalem from the Jebusites with "his men" (personal troops) and gave to the new nation a capital city unrelated to existing tribal possessions (called "the city of David"). Third, with his court established, he defeated the Philistines and eliminated this threat to his rule. Finally, recognizing that Saul had alienated both prophets and priests (cf. I Samuel

13:8-14; I Samuel 22:11-19) during his reign, David, apparently sensitive to these feelings and anxious for continued divine approval, brought to the ark to his capital city. For early Israel, the ark symbolized the presence of God with his people (cf. Numbers 10:33-36; Joshua 6). David now sought to restore it to a central place in his peoples' life.

The Lesson Outlined
I. David's Desire: A House for God (II Samuel 7:1-7). With internal political consolidation and external peace from his enemies (v. 1), David had time for reflection. He was firmly convinced that God's leadership had guided his turbulent career. How could he honor God who had favored him?

1. The desire for a permanent house for the ark. The ark that played such a significant symbolic role in the wilderness years (cf. Exodus 25:10-21) and in the conquest of the promised land had become an object of superstition. When used improperly during the early Philistine conflict, it had been captured. Eventually it had been returned and isolated from the main center of Israelite life. Now that David had re-instated it and brought it to Jerusalem (cf. I Chronicles 15:25-28), it was housed in a tent (cf. I Chronicles 16:1). David, the Shepherd king and ex-fugitive, had built his own comfortable permanent residence. Was it not time to build a permanent house (temple) for God and His ark?

2. The prophet's initial approval. Nathan, the prophet, was informed of the desire and gave immediate approval of the project. "Go, do all that is in thine heart; for the Lord is with thee."

3. The divine disapproval (4-7). That night, God spoke to Nathan and reversed the prior word of the prophet. This oracle along with the one that follows makes a play on the word "house" (cf. vv. 2, 5, 11). There would be a temporary delay in the building of a "house" for God (cf. v. 13; also I Chronicles 22:8 for another reason). God had walked in all the places Israel had gone (v. 7). He was not limited nor bound by any locality or place of worship. He was present always with His people. During all this time, God had not requested that Israel build Him a permanent dwelling.

II. God's promise: A House for David (7:8-16). In many ways this is the most important passage in the books of Samuel. From the history of the south-

ern kingdom emerged the expectation of a Davidic Messiah. Instead of a "house" David would build, God promised a "house" (dynasty) for David; God would not be indebted to man. This messianic hope would be fulfilled ultimately in the New Testament: through David's house, God would provide salvation for Israel and the world.

1. God's past dealings with David (vv. 8-9). The prophetic oracle reminded David that God chose him to be king; God protected him and gave him a great name. God's future dealings with Israel (v. 10): Israel would be firmly established in the land and would know peace. This is the first of three promises in the oracle.

2. God's promised "house" for David (vv. 11-15). Now David was promised a permanent dynasty; however, if a son went astray, God would send adversity upon him. Nevertheless, David's dynasty would not be rejected as Saul had been for his transgression. God's "mercy" is the Hebrew word "hesed" and carried the covenant associations.

3. God's eternal promise (v. 16). Historically, the hope of eternal peace was not realized in the Old Testament through the Davidic kingdom. The hope was projected increasingly into the future. Divine intervention became the hoped for solution because of the failure of the sons of David (cf. Isa. 9:6). When the monarchy ended (586 B.C.), the future messianic element became more pronounced and ultimately found its fulfillment in Jesus Christ (cf. Luke 1:32-33).

The Lesson Applied: God's word is true and his promises can be counted on. This reliability is a source of confidence in a troubled world. Donald Ackland relates an encounter Lloyd Douglas, the author, had with an elderly friend who was a violin teacher. "One day he dropped in for a visit and asked his friend, 'What's the good news for today?' The musician put down his violin, took a padded mallet, and struck a tuning fork which was hanging by a silk cord. As they listened to the clear crisp sound, he said, 'That, my friend, is the key of A. It was A all day yesterday and the day before. It will be A all day tomorrow and thereafter. You can count on that, and that's good news'." (Donald F. Ackland, et al, Broadman Comments, 1980-81, pg. 44). God's promise to David was reliable, and that is good news to all men.

Life and Work Lesson

The Gospel According To Luke

By Bobby Perry, Pastor
First, Moss Point

Luke 1:1-4; Acts 1:1-4

The Gospel of Luke has been called the most beautiful book ever written. The preface (1:1-4) is written in near classical Greek, and is remarkable for its modesty, brevity, and simplicity. It is unique among the four Gospels. Only in it is found the statement of the author as to his sources, method, and personal references to himself.

I. Luke the Man.

Unknown and yet well known — this is the paradox of the missionary doctor who contributed more to the New Testament than any other man. We are reasonably certain that he was born and educated in the Eastern Mediterranean world. Early tradition locates his home in Antioch of Syria, the place where the disciples were first called Christians. He was a close friend of Paul, and Paul reveals himself so clearly to us in his writings. Not so of Luke. He hides himself and his feelings behind his beautiful writings and allows Jesus and the people He touched and changed to occupy center stage.

Paul called him "the beloved physician" (Col. 4:14). He was with Paul in Rome while the latter was there as a prisoner. In the same passage Paul had noted those Jews who were with him. Then he listed some Jews who were not, which would lead one to infer that Luke and others were Gentiles.

From Acts we learn that Luke was a companion of Paul on his second mission tour, his return to Jerusalem from his third mission journey, and evidently while Paul was a prisoner in Caesarea and on his voyage to Rome.

Luke, the layman, was a man of genuine sensitivity and dedicated to helping others. His tenderness is shown in the stories he used, the style of writing and the events given in the life and ministry of our Lord related to the poor, women, the sick, and sinful.

II. Luke the Author.

It is thought that Luke wrote his Gospel about the year 60 A.D., while Paul was in prison in Caesarea, and followed it with the Book of Acts during Paul's imprisonment in Rome the next two years; for the two books, addressed to the same person, are, in a sense, two volumes of one work.

Luke's two year sojourn in Caesarea afforded him abundant opportunity to get, firsthand, from original companions of Jesus and first founders of the church, accurate information con-

cerning all details.

Caesarea was only a few miles from Jerusalem. Jesus' mother still may have been alive at John's home in Jerusalem. Luke may have spent many precious hours with her, listening to her reminiscences of her Wondrous Son.

III. The Preface of Luke (Luke 1:1-4).

Although the other Gospel writers plunged immediately into their narratives, Luke sets a background against which to present Jesus as the universal Savior. The preface is actually one lengthy sentence. Luke is the only gospel writer to employ the personal pronoun "I" in gospel materials. He immediately identifies himself with the message to be presented, but at the same time draws the curtain to permit his readers an insight into the careful research and construction of his message.

A. The Method of Research.

It is clear that those who have written earlier, as well as Luke, had gone to eyewitnesses for their material. This would have included many of the apostles who were still living and other eyewitnesses and ministers of our Lord. The word used for eyewitness is "autopsia," from which we get our word autopsy. It means seeing with one's own eyes. Here Luke was saying that he was not eyewitness to the events and teachings of Christ, but that he went to the primary sources for his material.

We should also note a further word about Luke's method of research in verse 3, "I too, most excellent Theophilus, because I have carefully investigated them all from the start" (Williams). He was explicit about his careful research of all the materials.

Luke was not satisfied with anyone else's story of Christ. He must have his own. Real faith is never a second hand thing, a carried story, a repeated tale. It is a personal discovery.

There is no passage of the Bible which sheds such a floodlight on the doctrine of the inspiration of scripture. God's inspiration does not come to the man who sits with hands folded and mind in neutral, but to the mind which thinks and seeks and searches. True inspiration comes when the seeking mind of man meets the revealing Spirit of God.

B. The Purpose for Writing.

Luke says that his purpose in writing his Gospel was that Theophilus "mightest know the certainty of those

things, wherein thou hast been instructed." The word "know" translates a Greek verb which means to have full knowledge. As a young Christian, Theophilus had received fragmentary information about the life of Jesus. But Luke proposed to give him a full-knowledge account.

However, the Holy Spirit was working through Luke to accomplish more than he knew. That which he did for Theophilus he has done for countless people through the centuries who love the Lord Jesus Christ in sincerity.

IV. The Preface to Acts (Acts 1:1-4).

What is found in the preface to Acts? Yes, there is a recap of the things said in the preface of Luke's Gospel.

In the opening verse, "The former treatise" is a direct reference to the Gospel. The mention of the name "Theophilus" leaves no doubt. The words, "of all that Jesus began both to do and teach," declare the nature and scope of the subject matter in the Gospel. "Until the day when he was taken up" refers to his ascension, which is also recorded in Luke. That great and final act followed Jesus' parting instructions to the disciples during the period between His resurrection and ascension.

In verse 4 and 5, Jesus commanded His disciples not to leave Jerusalem, but to wait "for the promise of the Father." The promise is beautifully fulfilled on the Day of Pentecost (Acts 2).

Verses 6 and 7 relate the disciples' misunderstanding of the time for the establishment of the kingdom. Throughout His ministry they had thought in terms of an earthly kingdom. The Master answered them by saying that God alone knows the time when the new kingdom will come.

In verse 8, the Master's charge and challenge followed. He gave positive instructions and the commission that the church is to take the message of the Gospel to all people everywhere.

Conclusion

Here is a concluding word about the distinctives of the Book of Luke. Since the Gospel was for all men, Luke traced Jesus' genealogy back to Adam. Luke alone recorded the parables of the two debtors, the good Samaritan, the prodigal son, the rich man and Lazarus, the Pharisee and the publican, and five others.

Luke is truly one of the great books in all literature.